

The Brethren Evangelist,

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A SABBATH IN THE ASHLAND CITY CHURCH.

While seated in the chapel on last Sabbath during divine services, we were made to think of the blessed influence of God's holy day of rest. Here are the services of the day referred to:—

First. Sabbath-school in the morning at 9:30. The lesson was, "The Parting Words of Jesus." After the regular opening services, consisting of song, prayer, and reading God's holy word, the several teachers took charge of their classes and for the space of one half hour studied the blessed word. The class of which we happen to be teacher, engaged in some lively discussions, but in a good spirit, and we believe to the edification of all present. What a power for good the Sabbath-school must be in this land.

Second. At eleven o'clock, we attended regular preaching service. Brother Miller, the pastor, took his text from I John 4:4. Greater is he that is in you, than he that is in the world. The speaker announced that he wished to assume the attitude of a plain, practical teacher, and present some thoughts that would help his hearers along life's journey. He spoke of the nature and character of him that is in the world. It is the spirit of the anti-christ, Satan, the personal devil, the prince of darkness. He gave a graphic picture of this deceiver, going through the world seeking whom he may destroy or lead astray. He then spoke of the one that "is in us," the spirit of God, the Christ life and spirit, and this one the text declares to be "stronger than he that is in the world." Here, said the speaker, is the great comfort and encouragement of the text: Christ overcame the world, and has given us power to overcome.

Third. At 6:30 in the evening King's Children met. The topic for discussion was, "The World for Christ." All the members of the society took part, and expressed their willingness to do something to conquer the world for Christ. The closing talk by brother J. A. Miller, was touching. A deep spirituality pervaded the services. We felt that the spirit of

God was among us, and that there was a rededication and reconsecration of hearts and souls to Jesus. A closing prayer, pleading for more thorough consecration, seemed to put new life and inspiration into our hearts. The meeting will long be remembered.

Fourth. The closing service of the day was preaching by brother W. A. Welty, one of the theological students. Text: We love him because he first loved us. *Love* was the theme of the speaker, love to God and love to man. He showed how love to our neighbor manifests itself, and what are the proofs of our love to God. The discourse was full of practical thoughts and suggestions, presented in a way that none could mistake the speaker's intent and purpose.

Thus closed a day of divine services. In thousands of sanctuaries similar services were held, and we were made to think how much we owe to the Christian Sabbath. What an influence it must exert, even upon those who do not profess the name of Jesus. Take away the institution of the Sabbath, and you remove from the land its greatest moral force. It is a check to worldliness, to evil of any kind. The cessation from labor, gathering together for divine worship, the songs, the prayers, the preached word—who shall measure their influence. Let us defend and uphold the holy Sabbath. Let us use our influence against its desecration, and as much as in us lies, preserve its sacredness, and God will grant us the sweet rest which the holy Sabbath brings to those who are of a pure heart.

THEOLOGY OF THE COMMUNION SERVICE.

The above is the title of a little booklet by Rev. B. C. Moomaw. It is now in press and will be ready in a short time. As a writer, Brother Moomaw is so well known, that he needs no introduction here. There is as much thought crowded into this little book, as we have ever found in any work of similar size. It is a new treatment of this very important church service. The different parts of the Communion service, their logical arrangement, and the spiritual purpose of the ordinances of God's house, are most beautifully set forth, and many sweet and rich lessons drawn from them. Every believer in Christ, especially every member of the Brethren church, should read this little booklet. It will give him deeper conceptions and loftier ideas of this holy service. It will be sent postpaid for 10 cents, or \$1.00 per dozen.

THE PASSOVER QUESTION.

It seems that the Passover question is not yet settled. We have on hand manuscript which would more than fill the sixteen pages of the EVANGELIST. We have already published a number of articles in which three or four different views have been advocated. The articles now on hand are by brethren who hold widely different views on the subject, one of whom declares that all who have preceded him are wrong, and that he alone is right. Is it profitable to prolong the controversy? There is one thing on which all who engage in the controversy are united—that the Lord's Supper is a full meal, and that our Lord intended that it should be perpetuated in the Christian church. Is not this enough? To what purpose is the controversy? The only one essential, vital element in it, is admitted by all—that it requires a full meal to constitute the Lord's Supper. Then why argue the question? It is worthy of note that formerly it was held and believed by the whole Dunkard fraternity, that the doctrine of the Lord's Supper as a *full meal* rested entirely on a certain, fixed day on which the Jewish Passover was to be observed, and that to give up this "certain" day was to give up the idea of a full meal as the Lord's Supper. This we no longer believe nor teach.

Whether this controversy shall be continued through the EVANGELIST, we are not now able to say. Is it edifying? Do our readers want it? A card from our ministering brethren and others, stating their wishes, will be appreciated, and will help us to determine whether it is desirable to have the discussion continued.

ARE THEY TOO HIGH IN PRICE.

Last week we had returned to us a package of *Our Little Folks*, containing twenty-five copies for each Sabbath in the month of June. It is not necessary to give the name of the person who returned them, nor the place from which they were returned. The *reason* given for their return is that they are too high in price and therefore the school did not want them. But the papers were paid for and we can see no good reason why they should not have been distributed.

Are these papers too high in price? They cost 4 cents per quarter or 15 cents per year. That is to say, we furnish 52 papers in a year for the small sum of 15 cents, making almost 4 papers for 1 cent. There is not a *denominational* paper pub-